Vol. VII No. 4

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

MARCH, 1911.

TABLE OF CONTENTS.

THINGS GREATER AND LESS IN THE BIBLE, 111
PROFESSOR FRANK C. PORTER.

BERLIN UNIVERSITY JOTTINGS, . . . 123
ROBERT E. CHANDLER, '10.

EZRA STUDIES—AN APPRECIATION, . . 127
PROFESSOR EDWARD L. CURTIS.

BOOK REVIEWS, ... 129

EDITORS' NOTES, ... 135

SCHOOL NOTES, ... 136

ALUMNI NOTES, ... 138

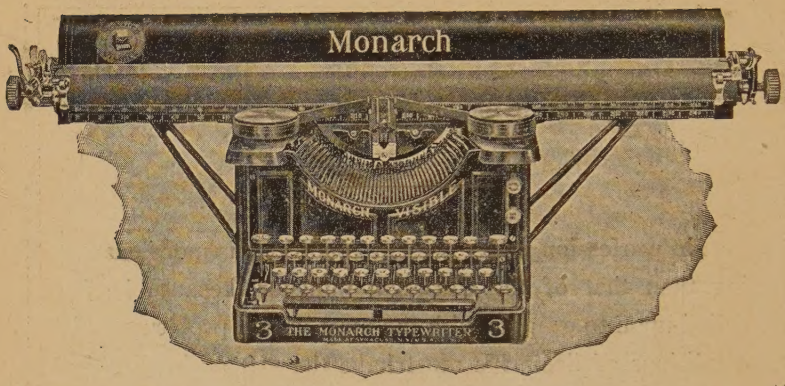
Entered as second-class matter May 26th, 1904, at the Post Office at New Haven, Conn., under the act of Congress of March 3d, 1879.

Yale Divinity School

No profession under present conditions is more exacting than that of the Christian minister, because he is called upon to grapple with the most varied problems and conditions of life. He must have the gift of leadership and public address; gifts largely inborn and yet to be cultivated; he must understand man's religious nature and thus be trained in psychology; he must have a clear apprehension of ethics, grasping the new moral spirit of the age and inspiring men in this spirit to move forward. He must be at home in the science of philanthropy, that relief passing through his hands may be worthily bestowed. In all that pertains to child nurture and education he must be an adept. He must also be a specialist as regards his particular field of labor,—in the country or in the city or in the foreign field, as a preacher or teacher or social worker. These are the requirements of his calling besides those that have always gone with his profession,—a knowledge of the Bible, of Theology, of Church History, of Ecclesiastical Law, and of Liturgies and Homiletics. The Yale Divinity School is thoroughly equipped to prepare men for this most exacting profession. For catalogue, address the Dean, New Haven, Conn.

The Christian ministry is the largest field for the growth of a human soul that this world offers.

—*Phillips Brooks.*



The Light Touch Monarch Typewriter

is made in nine distinct models, ranging in widths from 9.6 to 32.6 inches, thus covering the entire business field.

You will be interested in the special devices and special features for BILLING, CARD INDEXING and LOOSE LEAF WORK.

WRITE FOR DESCRIPTIVE ILLUSTRATED CATALOGUES

THE MONARCH TYPEWRITER COMPANY

No. 300 Broadway, New York

Room 32, No. 116 Church St., New Haven, Connecticut

Branches and Dealers throughout the World

VOCAL STUDIO OF GEO. CHADWICK STOCK

Vocal Instructor to Men of Yale since 1893

Y. M. C. A. Building New Haven, Conn. 'Phone 3094

Please mention the QUARTERLY when answering our advertisements.

NEW THEOLOGICAL PUBLICATIONS

ENCYCLOPEDIA OF RELIGION AND ETHICS
Volume III

Edited by James Hastings, M.A., Hon. D.D., F.R.A.I. Editor of the Dictionary of the Bible, and of the Dictionary of Christ and the Gospels.

The "Encyclopædia" will contain an account of all beliefs and customs which belong to religion of ethics throughout the world. It will contain articles on the religions themselves or on the nations professing them, and when the belief or custom belongs to more religions than one, or is found in more than one place, it will then be treated in a series of articles, each article being written by a scholar of the particular religion or country.

Cloth, $7.00 net per volume; half morocco, $9.00 net per volume. Sold only by subscription for the complete set.

STUDIES IN THEOLOGY.

HISTORY OF CHRISTIAN THOUGHT FROM THE REFORMATION TO KANT

By A. C. McGiffert, Ph.D., D.D. Professor of Church History in the Union Theological Seminary, New York.

A new volume in the important series of hand-books, "Studies in Theology," which aims to bring all the resources of modern learning to the interpretation of the Scriptures, and to place within the reach of all who are interested the broad conclusions arrived at by men of distinction in the world of Christian scholarship on the great problems of Faith and Destiny. The volumes are critical and constructive. Each will contain bibliographies for the guidance of those who wish to pursue more extended studies. 12 mo. Cloth, 75c net.

CHRISTIANITY AND SOCIAL QUESTIONS

By the Rev. William Cunningham, D.D., F.B.A. Archdeacon of Ely, formerly Lecturer on Economic History in Harvard University.

BIBLICAL GEOGRAPHY AND HISTORY

By Professor Charles Foster Kent, Ph.D. The first part of the book deals with the significant physical characteristics of Biblical lands and especially of Palestine. The second part presents the chief characters, movements, and events of Biblical history in their chronological order and geographical setting. 12mo. Cloth, $1.50 net; postage extra.

VOLUMES PREVIOUSLY PUBLISHED.

A CRITICAL INTRODUCTION TO THE NEW TESTAMENT

By Arthur Samuel Peake, D.D. Professor of Biblical Exegesis and Dean of the Faculty of Theology, Victoria University, Manchester.

PHILOSOPHY AND RELIGION

By the Rev. Hastings Rashdall, D.Litt., D.C.L., F.B.A. Fellow and Tutor of New College, Oxford.

FAITH AND ITS PSYCHOLOGY

By the Rev. William R. Inge, D.D. Lady Margaret Professor of Divinity, Cambridge.

REVELATION AND INSPIRATION

By the Rev. James Orr, D.D. Professor of Apologetics in the Theological College of the United Free Church, Glasgow.

CHARLES SCRIBNER'S SONS

153-157 Fifth Avenue - - - New York

Yale Divinity Quarterly.

VOL. VII MARCH, 1911 No 4.

THINGS GREATER AND LESS IN THE BIBLE.

CHAPEL TALKS, DECEMBER 5-10, 1910.

PROFESSOR FRANK C. PORTER.

AMONG those who come to a Divinity School there are always some who have associated the religious value of the Bible with the traditional view of its origin and character, to whom when the critical or historical view is first presented it seems the end of the religious value of the book, if not the end of religion itself. Now my conviction is clear and strong that on the contrary the historical criticism of the Bible has the effect of helping us and even compelling us to take toward the Bible the attitude which even on religious grounds we ought always to have taken, since it is an attitude which heightens instead of lowering its religious value. In principle and in religious effect, not of course in matters of detail, I believe that it is the attitude which the Bible itself teaches; in other words that the Bible rightly read is a textbook of liberal not of conservative theology. The only assumption on which this conviction rests is the assumption that the prophets are the great men of the Old Testament, and that, after Jesus, Paul is the great man of the New. This to be sure is an assumption, but one that hardly needs to be defended. If this is so then the greater parts of the Bible come from radicals, and the Bible in its greater parts is a radical book; I mean that it is against the traditional practices and the conservative ideas of its times, and in principle and total tendency against traditionalism and conservatism in general. It is easy for us to assent to the radicalism of the Old Testament because of the New Testament. Jesus and Paul have proved for us that the radicalism of the prophets was true over against the conservatism of priests and scribes and people. But it is not easy for us to accept the radi-

calism of Jesus and of Paul. The distinction of greater and of less in the Old Testament is made for us by the New Testament; but the distinction of greater and less in the New Testament is not made for us, and it is hard for us to make it for ourselves. For this reason I want to illustrate in these readings, first the radicalism of the Old Testament, and then that of the New; first that distinction of greater and less which the prophets make, and which the New Testament teaches us to recognize and approve; then the distinction of greater and less which Jesus and Paul and John make, but which it remains for us to discern and make our own. It will, I hope, appear that historical criticism lends a helping hand and furnishes a needed and wholesome spur in the case of Old and New Testaments alike.

I. The religion of the Old Testament as a whole is the religion of the one nation, Israel. But when the prophets here and there declare that there is something greater than the religion of Israel, namely the religion of humanity, we have no hesitation in saying that their judgment is true. Yet there can be no doubt that such sayings are exceptional and radical. The Old Testament on its surface and as a whole sets forth Israel as the chosen and peculiar people of God. This can almost be called the ruling characteristic of the Old Testament religion. The early history of man is told for the sake of explaining God's choice of Israel as his own people. The law is Israel's law, meant to keep this nation apart and peculiar. The history concerns Israel's fortunes as God ordered them in righteousness and in love. Even the prophecies concern, for the most part, the judgments and the hopes of Israel. Yet here and there the horizon widens and we have a vision of Yahweh as the God of all men. From Amos, who sees that God is related to Israel in no other way than that in which he is related to other peoples (Amos 9:7), to John the Baptist, who sees that God does not need Abraham's seed (Matthew 3:9), the prophets now and again contradict the prevailing religion of the book. Once it is even affirmed that heathen worship is really offered to Yahweh (Malachi 1:11), and again that Yahweh's judgment upon Egypt is for its healing, and that he can call Egypt "my people," and Assyria "the work of my hands" (Isaiah 19:18-25). Greatest of all is the prophet of the exile, who believes that God has called and favored Israel only in order that through this ser-

vant of his all nations may become his people (Isaiah 42:1-4; 49:5, 6). The belief that Israel is the people of God's peculiar love and grace has a great place in the Old Testament and in the history of religion; but the Old Testament contains the greater belief that Israel's relation to God is but typical of man's relation, and so far as it is a reality is but a means to the end of a universal religion of mankind.

II. It is to us equally obvious that the prophets were right in their radical affirmation that morality is the greater thing, and the ritual of sacrifice and festival and purification the less. In the traditional religion, and still in the law, ritual has a larger place than morals. It is hard for us to appreciate the radical character of the familiar sayings which put righteousness and mercy not only above sacrifice but in its place, as the only worship God requires. These are exceptional sayings, not greater in prominence and bulk in the Old Testament, but as we know greater in value and truth (Amos 5:21-24; Hosea 6:6; Isaiah 1:11-17; Jeremiah 7:22, 23).

III. As in regard to Israel and the sacrificial cultus, so also in regard to the law the New Testament compels us to side with the radicals against the conservatives of the Old Testament; and in this case as in the others historical criticism helps us to see the truth of the New Testament judgment. In regard to this also the judgment of the New Testament is anticipated in the Old; but in this case the radical view was still harder and is still more rarely expressed. The law was the first and most sacred part of the Old Testament. The Old Testament was put together as the canon of a religion of law. The two older ideas, that of Israel as the people of God's choice, and that of sacrifice as the worship he requires, were embodied in the law, but in a form partly modified and adjusted to prophetic views. This was Israel's law, yet because it was law all men could observe it if they would. It was a law that contained much ritual, but it contained righteousness and mercy also. The law had its hold therefore even on those who were not narrow in their nationalism, but believed that their religion was for all men. It kept its hold even on men who were not ritualists and did not magnify the priests' functions, but believed that God required chiefly justice and love toward one's fellow men. It was harder to be a radical in regard to the law

than in regard to the nation or the ritual, harder to see that the law was the less and something else the greater thing. Moreover the Old Testament was compiled by that Jewish church to which the law was the supreme religious conception; it would not be likely therefore that many criticisms of the law would pass the keen and sensitive scrutiny of the Jewish scribes. Yet we do find the greater thing in the Old Testament as well as in the New. What this greater thing is we know best from Jesus and Paul. It is inwardness in contrast to externalism, freedom in contrast to bondage, gratitude and humility toward God rather than a sense of merit. The religion of legalism is in principle denied when it is said that the fast which Yahweh requires is not to afflict oneself by ascetic abstinences, but to free the oppressed and feed the hungry (Isaiah 58:3-7). It is denied when the Holy One of Israel is revealed to Isaiah as the one who first purifies man, on no condition except humility and faith; one who does not first demand obedience, but toward whom obedience is rendered as the spontaneous impulse of a grateful heart (Isaiah 6). It is denied even by Ezekiel when he says that God will himself cleanse his people from their sin, and will put within them a new heart and a new spirit (Ezekiel 36:25-27). But the great radical of the Old Testament in regard to the religion of legalism was Jeremiah, and it is remarkable that some of his words kept their place in the canon of a legal religion (Jeremiah 7:21-23; 8:8, 9; 31:31-34).

These three conceptions, Israel, the priestly ritual, and the law, are the three most conspicuous and important elements in the Old Testament religion; yet it is not only the assumption of Christianity, and the addition of the New Testament to the Old, that compels us to see that the radical criticism of these three great things by the prophets is greater than the things themselves; for in each case modern historical criticism confirms this insight. To the historian it is nothing strange that Israel claimed its God for itself, and for its God and itself claimed unique power and glory. What is strange and fills the student with wonder is the recurring vision of a world-embracing salvation. The historian finds nothing strange and little that is peculiar in the religious rites and customs of the Israelites. The priesthood and its functions are essentially alike among all nations. What is strange and great in this history, regarded simply as a development, is the way

in which ethics encroached upon religion and sought to subdue religion to itself. So also historical criticism gives great aid to the acceptance of the New Testament judgment and the rare Old Testament radicalism, by giving to the law the significance of a late compromise between the priestly and the prophetic religions, and by finding its place on the descending slopes, and not on the ascents or at the heights, of Israel's religious history.

IV. When we turn to the New Testament it is not to look here simply for the repetition by Jesus and Paul of the radicalism of the prophets. That the New Testament is on the side of man against the exclusive claims of a nation, that it is on the side of morality rather than ritual as constituting religion, that it is for inwardness against formalism, for humility and faith against self-righteousness and the claim of a merited reward, is of course true. But what I have in mind is rather the necessity of making the same sort of distinction between things greater and less in the New Testament that the New Testament itself makes in the Old. There are exceptional and radical things in the New Testament which correspond to those which we have seen to be the greater things in the Old Testament. There is a conservatism in the use of the New Testament which is just like that of the Jews in their use of the Old, a conservatism which accepts what is largest in amount and lies most on the surface, and fails to see the things that are really greatest. There is in the New Testament something which lies deeper than the average level; there is that which does not simply reflect the present, but is prophetic and speaks to the future, as in the Old Testament the occasional prophet sometimes spoke of a religion of humanity and of morality and of the inwardness and freedom of the spirit. It is no doubt as hard for us to use the New Testament spiritually as it was and is for Jews to use the Old Testament so. Literalism is as easy for us with our book as for them with theirs. We are as apt as they to judge by mass and by the surface. Yet I believe that it is as true, even though in somewhat different manner and degree, in the New Testament as in the Old, that the greater things lie below the surface and are the exceptional and the radical things, and also that historical criticism helps us and even compels us to use the book as we should, for the greater things not for the less.

The place which the nation Israel has in the Old Testament is taken in the New by the person of Jesus Christ. He here, like Israel there, is the one chosen of God, peculiar and separate, God's son, the destined heir of God's kingdom. The greater thing that is set over against Israel in the Old Testament is man; the universal in place of the peculiar; it is the relation between man and God of which Israel's relation is but a type; it is man's sonship that Israel's is meant to secure; the religion of Israel is only typical of the religion of humanity and only a means toward that end. So in the New Testament the greater thing is not the abundant expression of wonder and exultation at the uniqueness of Jesus, of which the book is full, great though this is, but the occasional prophetic utterance of the truth that the sonship of Jesus is typical of the sonship of men and is for the sake of men's sonship. The radical things in the New Testament about Christ have been used almost as little by Christians as the radical things about Israel in the Old Testament were used by Jews. The radical thing in the New Testament is the belief that Jesus is the firstborn of many brethren. The thing greater than the mind of Christ is the reproduction of his mind in men. The thing greater than his oneness with God is man's oneness with him, and in him with God. This is the radicalism of the New Testament, of Paul and of John. Paul is able to say the greatest things as to the uniqueness and divinity of Jesus Christ, and yet somehow to discover or to preserve the deeper and harder truth that what Jesus was and is in himself he was for us and is in us. It is not only the character of Jesus that we are to imitate; we are to share his sonship, his immortal spiritual nature, his glory with the Father. These qualities and prerogatives of Jesus are therefore of such a sort that man can share them (Romans 6:1-11; 8:14-17, 29; II Cor. 3:17, 18; John 14:12; 17:11, 16-26). We have perhaps stopped at these great sayings of Paul and wondered at the divinity they ascribe to the Christian man; but have we appreciated and wondered also at the humanity, the typical, universal humanity, they implicitly ascribe to Jesus? The New Testament contains things greater and less about Christ, and the greater things are the more radical things, and the things that cannot simply be taken on faith, but require to be realized by moral effort.

V. What in the New Testament corresponds to the ritual element in the Old? It is evidently the death of Christ interpreted as a sacrifice for sin. To many this is so much the greatest thing in the New Testament that to speak of greater and less in regard to it seems sacrilege. Yet just as in the Old Testament, beside the large place which sacrifice and ritual occupy in the law and the religious life, we find it asserted that righteousness, kindness and humility are greater, and are even all that God requires, so also the New Testament contains an astonishing radicalism with regard to its great sacrifice. Greater than the death of Christ regarded as a deed of supernatural effect accomplished for us, are the thoughts that the death of Christ is typical of that death to sin which is the inner moral ideal and duty of every man, and that it is the example and inspiration of that life of self-sacrificing love which is our moral task. Not the acceptance of the dogma that Christ died for our sin, not the passive belief in the marvellous and to us magical effect of that offering, but the inward ethical appropriation of it, the will to make it our own in character and in conduct, the willingness to accept it as a part of our service to men, is the greater thing. This stands in the New Testament for us to read, but it is easy for us to overlook it or to explain it away as some poetical extravagance, permissible in an apostle, but not to be taken seriously by us. We are apt, I think, to make the fatal blunder of taking literally what is really figurative in its value, and figuratively what has in it the deepest and most urgent reality; of taking literally what can be formed into a dogma and believed, and viewing as poetry what can only mean a hard moral duty to be undertaken. Paul thinks of the death of Christ as something which we are to make our own by dying to sin, as his resurrection also means not merely a past event but an inner experience, our rising to newness of life. But he thinks of the death of Christ also as something to be shared and imitated by us in the sense of self-sacrifice for others. Paul is certainly a great radical at this point. In Colossians, just after speaking of God's reconciling all things to himself through Christ, and making peace through the blood of his cross, he says that he rejoices in his own sufferings for their sake, and fills up on his part that which is lacking of the affliction of Christ (Colossians 1:20, 24). He does not hesitate to interpret his own sufferings

as like Christ's for the salvation of others (II Cor. 1:5-7, 4:10). Very characteristic in his aspiration, "That I may know him, and the *power* [not merely the historical fact] of his resurrection, and the *fellowship* of his sufferings [not merely the benefit of them as done for him, still less merely the understanding of them as a doctrine of the atonement] becoming conformed unto his death, if by any means I may attain unto the resurrection from the dead." Read this whole wonderful passage (Phillipians 3:10-14) in which the death and the resurrection of Christ stand before Paul's eye not as things past and accomplished for him and for mankind, but as his high and difficult ideal, not to be attained without an intense struggle up to life's very end. Have not we Christians generally missed the greater thing in Paul, which is not Christ's laying hold on us, but our pressing on to lay hold ourselves of the very thing which he was and did on our behalf? I do not think we can hesitate in our answer to the question which of the two things in Paul is the greater, his intellectual discussions of the significance of the death of Christ, his efforts to fit it into various settings of current thought, his arguments constructed for its support against those Jews to whom it was an offence and those Greeks to whom it was foolishness, or on the other hand his conception of it as something that the Christian must experience as a reality in his own life, dying to selfishness and impurity, and giving his life in sacrificial love for men. We are too ready and it is too easy to assent to the death of Christ as something done for us; but to know the fellowship of his sufferings, to be conformed to his death, to fill up what is lacking in his affliction, seems too hard to be literally meant. Yet this astonishing radicalism of Paul means nothing more than that Christianity is a religion, and that to a religion nothing belongs which cannot be made our own by inner experience through moral struggle; that nothing can enter into a religion as a mere fact of the past which history must determine, nothing as a mere speculative theory which philosophy must test. All that is given us in Christ and the Christian redemption we must also strive after and grasp for ourselves. It is true even of the death of Christ that what God does for us we must do for ourselves, and also, no less, that what God does for us we must do for others.

VI. The third great thing in the Old Testament, over against

which a greater thing stands in contrast, is the law; and the greater thing in which the radicalism of the Old Testament appears is Jeremiah's vision of an inner law written on everyone's heart, in place of an outward code enforced by outward authority, and Ezekiel's conception of God's displacing the hard heart of man by the gift of his own spirit, which is in man the power of righteousness. The New Testament confirms the truth of this rare radicalism of the Old, and makes it easy and necessary for us to believe that even this most evident and impressive aspect of the Old Testament, its aspect as law, is its less and not its greater value. That which the New Testament sets over against the old law is the spirit of Christ. To show the parallelism Paul once calls this a law, "the law of the spirit of life in Christ Jesus," which sets him free from that which now seems to him a law of sin and death. The spirit of Christ is greater than the law because it produces that righteousness which the law demanded but could not effect, and that life which the law promised but could not impart. When Paul contrasts Christianity with Jewish legalism, he describes it as the liberty and the transforming power of the Lord who is the Spirit (II Cor. 3). Again he describes himself as dying to the law because Christ lives in him (Galatians 2:19, 20).

But wonderful as was the fulfillment in Christ of the ideal hope of Jeremiah and Ezekiel, we are now chiefly interested not in the New Testament proof that the exceptional radicals of the Old Testament were right in setting an inward religion created in man by the Spirit of God in opposition to the religion of an outward law and outward conformity to it. We are asking rather what it is in the New Testament that corresponds to law in the Old, and what is the distinction between the greater and the less which the New Testament in its more radical parts contains. It is evident that it was dogma which in early Christianity took the place which the law occupied in Judaism. In dogma legalism was revived and perpetuated. The development of dogma, to be sure, chiefly follows after the New Testament and is based upon it as a finished and canonical book; but its beginnings are within the New Testament; and here also we find the principle by which it must be judged, that greater thing which proves it to be the less. The law of Judaism consisted chiefly in

things to be done, the law of Christianity in things to be believed; but alike in both is the idea of a divinely revealed and binding code, an outward authority to which we are to submit. Now the acceptance of doctrines about Christ as true is certainly in the New Testament the thing of less importance, and the greater thing is the experience of the indwelling of the spirit of Christ. It is strange that of Christ himself, whose spirit means freedom from law and the pure inwardness of love, men should have made a new law to which the mind was required to yield as to a new outward authority; that while Christ set free, the doctrine of Christ should become a new bondage. It is strange that Paul, whose greatest concern was to free religion through Christ from all legalism, should have become himself the founder of a new Christian legalism of dogma. If there is an irony of fate surely this is an instance of it. If a new Paul could arise, if Jesus should come again, we cannot doubt that they would teach us to distinguish between the greater and the less in the New Testament precisely as they taught men to make that distinction in the Old Testament, and that the greater thing would prove to be just that inward and free, that moral and spiritual essence of the New Testament which historical studies also are forcing us to recognize as not only the greatest but actually the newest, the most distinctive and creative thing that it contains. We have seen that to Paul that which was the end of the law was the spirit of Christ, and that this was no new outward authority but a new human nature, an indwelling of the divine in man. What the spirit of Christ means and what its supreme greatness is he sets forth clearly in his life and often in words, but never in words of more beauty and convincing power than in the thirteenth chapter of I Corinthians. No one can speak of things greater and less in the New Testament without thinking of this great chapter of distinctions and comparisons, in which love, which is the spirit of Christ, is put above all other things that have been valued in religion, above ecstasy and vision, above the knowledge of mysteries and the inspiration of prophets, above miracles however stupendous, above asceticism and the renunciation of the world, above martyrdom itself, even above faith and hope. Since Paul judged his own knowledge of divine things to be like a child's knowledge of the world, a seeing

but obscurely as in reflections, not face to face, a knowledge not final but destined to pass away, and since even prophecy shared this imperfection and transiency, since only faith and hope and love were to abide, and since of these love was judged greatest, we may know with assurance which one of Paul's Christian possessions he put first, and we may know that it was not his theology.

As in the Old Testament so also in the New these distinctions which are to be found in the book, even though they do not lie quite upon the surface or make at first the greatest impression, are also such as historical criticism inclines us to make. To the historical student of New Testament times the ascriptions of divinity to Jesus and of an expiatory effect to his death are not the strangest things in the New Testament. Greater in the sense of being more original and evidencing a newer and more creative energy is the faith that grasps Christ inwardly, as a new and better self, and repeats in an ethical experience the essential meaning and truth of his incarnation, his death and resurrection, his oneness with the Father. Far more extraordinary and significant than the New Testament doctrines about Christ does the historian himself esteem the personal power of Jesus to possess and constrain human lives and transform them into his own likeness.

I have had in mind in these readings first those who might be troubled by the modern criticism of the Bible; and have meant to show that the distinctions between greater and less which history now compels us to make are essentially those which Jesus and Paul knew how to make in their reading of the Old Testament, on purely religious not historical grounds, and which the Old Testament itself already makes in its great radical prophetic sayings; and to urge a confident trust that in the New Testament also the distinction between greater and less which historical study compels us to make, the recognition here too of the radical and in some sense the exceptional as the greater thing, will likewise justify itself to religious faith and experience. But I want to add an admonition to those of us to whom historical methods seem necessary and are acceptable. No one can read what Paul says about the calling of the Christian to be like Christ,

not only in character but in the glory of sonship, and not only in sonship but in character, or what he says of the inward appropriation of the death of Christ through death to sin and a life vicarious in service and suffering, no one can read the chapter in which love is valued above every other gift of God and every other religious endowment and achievement of man, without realizing that the radicalism of the Bible does not mean the liberty to put easy things in the place of hard in our use of it, but that it takes hold of the very roots of our moral being. The greater thing that frees us from the less is the harder thing. It was not easier for a Jew to become like Christ than to keep the law; and it is not easier for us to be like Christ than to assent to any statement whatever about his divine nature and atoning sacrifice. Radical theologies have not always produced more Christlikeness of character and of ministry than have conservative theologies; but this can only mean that the radicalism has not been that of the prophets, that of Paul, that of Jesus. The radicalism of the Bible consists not in the substitution of new ideas for old, but in the substitution of a new inner life, a new character and its outcome in conduct, for the ideas and usages of traditional religion. That the historical criticism of the Bible and the liberal theology which rests upon it are of greater religious value than that which they displace, and are more likely to enable us to grasp the "Fundamentals" of Christianity, is not merely a conviction for us to assert and argue; it is a faith for us to achieve. The responsibility rests upon us of making our liberalism religious in character and great in its religious value and power. The prophets and apostles and Jesus himself have set us the example of the way in which alone this is to be done.

BERLIN UNIVERSITY JOTTINGS.

ROBERT E. CHANDLER, '10.

ONCE an hour through the long day of the Royal University in Berlin the class-room doors open and pour forth a stream of humanity which gluts the passages. Often it appears that all of the 11,000 registered students must have emerged simultaneously and started on their ways. We have a University gathering such as one can find nowhere in America. There is no general type towards which the mass conforms, no standard of dress or of manners. Here the antipodes of race, religion, and culture-notions meet, in fact are pressed into close contact, and then influence each other hardly at all. One hears a half-dozen of languages simultaneously or consecutively. All the countries of Europe, Denmark, Norway and the diversified peoples of Austria-Hungary, have their many representatives. Darker-skinned, bright-eyed students from Bulgaria, Turkey and Egypt are in evidence, and Japanese and Chinese not a few. Italians, French and English in small numbers, and the large delegation of American students, make up the tale of the *Ausländer*. Among them walk the native Germans, many of them wearing the gay caps and bands, and the duel-macerated left cheeks, of the "Corps" members. No German student can be separated from his moustache or his cane, and almost as indispensable is his breakfast, or lunch, of huge *Schwartz-brot* sandwiches. Unity among all this throng there is none; for there are no common activities nor general student offices. The election for directors of the "Academic Reading Room" aroused "colossal" interest, as reported in the papers, for Jews were nominated; but these officers have no great significance or influence. Every man comes to the University for his individual purpose of study; and none takes an interest in his neighbor simply because he is his neighbor.

By the end of the "Academic quarter-hour," the hallway currents have subsided and filled up the class-rooms. For one of the popular general lecture-courses, especially if it is also free, the students will fill the aisles, many standing through the hour

if unable to find a front seat. The working characteristics of the students are to be studied here. There are all kinds; those who scribble infinitesimal notes with almost as minute pencils upon scraps of writing paper, and those who inscribe in a broad, free hand upon smooth paper with wide, sunken margins; those who listen casually with somewhat indifferent expression, and those who follow every word and gesture of the lecturer. There is also the newly-arrived foreigner, with bewilderment and perplexity stamped on his countenance, who can do no better than occasionally scribble down a few misspelled German words. But the type of scholasticism (shall we call it?), of work for its own sake, faces drawn and twisted by narrow mental exertion—this type is very common. Fortunately it is not the type of the Professor. He enters the room with a brisk walk, bows, hangs his hat on his reserve hooks while the feet stamp in applause, and with scanty breath and manuscript hardly out ejaculates "Meine Herren!"—and we are off. Occasionally the few ladies have the courtesy of mention in the opening address; but in general they do not get the best of accommodation. The Berlin professors are keen and forcible lecturers. They are alive from the moment they go on the platform; they are almost too strenuous with their vocal expression. They interest themselves in their audiences, even when reading closely from manuscript. They hit hard blows in argument, like Professor Bacon at home, and there is ever a play of good humor and pleasantry which lightens the earnestness. At the end of the period, which is marked by a mildly suggestive bell, the lecturer closes, walks out during the applause and disappears in regions unknown. It is only in the Seminars that there is any personal contact between students and teachers. Here, too, one must gain an impression of the persistence and industry of the student workers in the different departments. In Professor Harnack's Church History Seminar, eleven former active members continued their work and will read papers during this semester. There remained only five active members' places to be filled; and those who qualified as candidates—most of them having been enrolled as associate members of the Seminar for three semesters or more—numbered twelve. Of these the lucky five were chosen by lot, and took the places of honor at the front tables. The associate members have

also much work to do; but they get no opportunity for public reading and criticism.

My personal criticism on the inwardness of the work of the professors—those in the departments of theology and philosophy whom I have heard—would be that they are at the same time humanely broad and geographically narrow. I have been delighted with the rich and complete way in which all sides of human life are considered, in relation to various subjects, and the heart and soul and body of a man are not slighted in comparison with his intellect. The sure touch and the sympathetic comprehensiveness of Professor Seeberg's treatment of Christian Ethics, for example, are admirable. But at the same time, the Germans, students and professors alike, do not adequately recognize the significance of men and movements outside of their own country, in the near past or in the present. Dr. Julius Richter pointed out plainly to a gathering of students the peril of academic ignorance of, and indifference to, the present-day religious movements in the East. When an ordinary lecturer begins to speak upon such a topic as "World Movements," or "What is Left?"—one can quickly perceive that his vision does not penetrate beyond the North Sea, nor analyze problems of races other than the German. We are ever ready to admit that Germany has truly "played a great role" (if the phrase were cut out of the language, many lecturers would be helpless); but we feel that the world-stage might be enlarged to include other peoples.

The royal connections of the University are always interesting to an American. Three years ago Prince August Wilhelm was enrolled in Berlin University; and the broadness and many-sided culture of the various members of the royal family are well known. Ever and anon, when the University is in need of more space, for a library or other purpose, one of the old palaces is given over and remodeled. This is indeed a convenient arrangement. There is a splendid University *Aula* in one of these converted palaces, and here in November last the American Exchange Professors delivered their opening addresses before the Kaiser and Kaiserin and many dignitaries. Professor Münsterberg of Harvard told of his enthusiasm and inspiration from German ideals for his work in "Applied Psychology;" while Professor C. Alphonso Smith of the University of Virginia, this year's Roose-

velt Professor, told in brief what he has to say on his subject, "American Literature." The two Guests of the University were heard with attention by the large audience and saluted with three "*Hoch!*"*'s* led by the dignified Rector. Then followed introductions to their Royal Majesties, and informal conversation. Emperor William chatted animatedly and affably with the Americans for a half-hour; the Empress was gracious and winsome. At the close the Kaiser stiffened to military bearing, and without a moment's delay the party proceeded out to the royal automobiles-in-waiting.

The Exchange Professorships must certainly be of great benefit. Professor Münsterberg gives lectures one hour a week on "An Idealistic View of the World"; the students crowd the large hall to its limit every week. Meanwhile Professor Smith is emphasizing the idealism in American literature, and his most luminous lectures are well attended, both those in German and in English. German students have expressed delight at the discovery that there is such a thing as idealism in America!

What is the religious attitude of the German students? It is a bit difficult to discover that they have any. While keenly alive intellectually to every problem of religion, they do not while students make an effort to work out practical religion for themselves, or to help others. "Academic freedom" is vaunted, and is practiced to the extreme. Anything flavoring of the "Methodistic" is tabooed, in academic circles. Such an institution as the Yale Y. M. C. A. would be impossible in Berlin University today. The candidates for the ministry have a complete separation between their theoretical and practical training—with results which they themselves often deplore. But there are movements working here for good, in student life, and in the outer world. A missionary society is providing most able lecturers, with clear, scholarly establishment of premises and then strong appeal; the audiences are not very large, but a missionary *meeting* would have no attendance. There is one regular student fraternity, carrying colors, which has from its origin set itself against duelling and excessive drinking, and has thereby incurred general ridicule. But it has persisted for over half a century, and holds a measure of respect. The members consider the guarding of common morality as their chief task now. Catholics and Protestants

unite, without creed, to uphold Christian principles; and they hold prayers together twice a week in their fraternity house! Only a small proportion of these men are theologues. Such movements are of great interest and may have promise for a different condition of affairs in the future. One feels that this German race must have some big and broad work to do, aside from maintaining its present eminence in intellectual lines. Certainly the privilege of study in their universities can hardly be valued too highly.

Berlin, Germany, 8 January, 1911.

EZRA STUDIES.*

AN APPRECIATION.

THESE are a most masterly set of essays. None more scholarly have been written on Old Testament subjects in this country. We have risen again and again from their perusal with the feeling that we have been in contact with the work of a master. The majority of these essays, however, are technical and will not appeal to the general student. But the final one on the Exile and the Restoration is exceedingly readable and presents a thesis worthy of profound attention. It is nothing less than a view of the beginnings of the Jewish people in the Persian period (538-333 B. C.) comparable in radicalism with that wrought out by Graf and Wellhausen for the beginnings of the Hebrew people in the Mosaic period, and if this view is finally accepted, Professor Torrey will have a permanent and distinguished place among pioneer discoverers in Biblical history.

Professor Torrey maintains that scholars have heretofore been at fault in finding in any degree an outline of *real* history in the books of Ezra and Nehemiah. Apart from the memoirs of Nehemiah, he finds in those books no original or trustworthy documents, but only compositions of the Chronicler, a writer of

---

* *Ezra Studies.* By Charles C. Torrey. Chicago. University of Chicago Press. 1910.

a rich and large imagination whose writings are a great historical romance, designed to establish the supreme authority of the Jerusalem cultus in all its details; and their occasion the rivalry of the Samaritans. "The contest of the Jews with the Samaritans," it is said, "was really a life and death struggle." Such a purpose and such a background shaped the writings of the Chronicler.

In regard to their historical contents, apart from their quotations from the Canonical books, they are regarded thoroughly untrustworthy and Professor Torrey has wrought out the conclusion that in respect to the Persian period, "there was no return of the exiles, no scribe potentate Ezra, no law brought from Babylonia, and no wholesale expulsion of Gentile wives and children. The book of Ezra-Nehemiah does not furnish us with the date of the completion of the Pentateuch." The Jewish community of the Persian period was not, as is generally supposed, one permeated with narrow legalism, but the religious life of Jerusalem and Judea went on from the period of the monarchy over into that of the foreign dominion in one continuous line of development. The people were animated by the prophetic spirit. The work of the older prophets, Amos, Hosea, Isaiah, Jeremiah and their followers, lived in the hearts of the people. To this period belongs the Second Isaiah with his wonderful breadth of view for both Jew and Gentile.

In these views, it will be observed, Professor Torrey is at variance not less with the school of modern criticism than with that of traditional conservatism and at present he is almost a solitary voice. We cannot follow him entirely in his conclusions. We do not find clear evidence of the life and death struggle of the Jews with the Samaritans. The Book of Ezekiel seems also to testify strongly against his theory and to a less extent the Book of Jeremiah. Both of these books present the view of the better class of the Hebrews having gone into exile and the former proves the law to have been studied in Babylonia with a view to its application in Palestine. Professor Torrey logically assigns Ezekiel to the third century B. C. and regards much of Jeremiah of the same date. Such a transfer will meet with little acceptance among scholars.

This thesis, however, though to us one-sided, has the great merit of calling attention to the fact that post-exilic Judaism was not wholly of the narrow legalistic spirit seen in the Priest Code and the writings of the Chronicler, but also contained the broader spirit of the prophets of the eighth century. This indeed scholars have recognized. The evidence of this spirit may be seen in the books of Ruth, Jonah and Proverbs. The spirit of the Second Isaiah and the Book of Job was not without a succession in the centuries that followed their composition. A prophetic spirit of universalism we may well believe existed in early Judaism along with the priestly spirit of narrow legalism.

E. L. Curtis.

BOOK REVIEWS.

Christianity and the Nations. The Duff Lectures for 1910. By Robert E. Speer, D.D. New York. Fleming H. Revell Co. 1910.

Glasgow, Edinburgh and Aberdeen audiences found in Mr. Speer's addresses the best setting forth of missions that the Duff Lectureship has yet produced. The theme is one which from the author's wide reading and extended journeys in mission fields could not fail to be of interest and profit. The conclusions arrived at are not those of one man alone, as the hundreds of quotations from foremost authorities, some of them very valuable and difficult to secure, abundantly prove. Indeed, one has here a source book almost on missions in their broader aspects.

Starting with a discussion of the ground of missionary duty, which he finds in God's character, the personality of Christ, the purpose of the Christian Church and humanity's need, the author discusses the aim of missions, as well as the methods. In this lecture and the third on Missions and Native Churches, the volume simply puts in a fresh and strong way ideas which are common enough in missionary literature. It is in the last three that the value of the book chiefly lies. Missionaries have to do with politics because political aspects of the movement make it inevitable. Yet Mr. Speer is no "gunboat" advocate. His position is midway between the extremes of non-resistance and the

pugnacity of France in defense of her missionaries. The cause must not lose its purity and vitality through politics, whatever be the issue. The lecture on Christianity and the Non-Christian Religions is the most vital one of all. A conservative himself, Mr. Speer has most fairly and cogently presented both sides, or rather the many sides of this important theme. He concludes that while Christianity should recognize very joyfully the good in non-Christian religions, it should not ignore points of difference, nor should it compromise with them. It should seek to win men for Christ, and yet welcome from them any contribution to its own fulness, small though he regards this as being. Its closing lecture is a masterly statement of missions to Church and world unity. Because of Christianity's missionary construction, it imparts hope to all races, it exerts a conciliating influence, introduces nation-making principles, provides the moral basis and furnishes the needed power to unite nations. This result will follow the union of Christians in foreign missionary work, the enterprise being supremely fitted to apply the remedy for the present national disunion.

In style, the volume is marked by the strength and logical acumen so characteristic of Mr. Speer. It echoes voices of the past and present with an increment from the author which will make this utterance one of certain effectiveness. It is not literature for an idle hour. It is ammunition which the author evidently expects his reader to take to his own heart and mind and then use it for a great, a supremely important cause.

HARLAN P. BEACH.

The Truth of Christianity. By Lt.-Col. W. H. Turton, D.S.O., late Royal Engineers. New York. G. P. Putnam's Sons. 1910. Pp. 604. $1.25 net.

To find an English officer in active service in South Africa writing an elaborate treatise on Christian evidences is a fact as interesting as it is suggestive. Furthermore, to discover that the volume is now in its seventh edition and twentieth thousand would not seem to indicate that the problems which the book discusses have lost all fascination. The secular press commends it for its logical precision and fairness, its candor, its freshness of style, and its "healthy lay atmosphere." The English Churchman

welcomes it as "an armoury of invincible weapons against the skepticism and semi-skepticism which are rampant among us." Some Methodist and Presbyterian journals hail it as a good popular summary, one even as the best; while among Roman Catholic publications we find the *Catholic Times* reiterating its judgment, that "we are not aware of a similar publication by a Catholic writer so clear and so well adapted to impress the mind with the drift and bearing of those questions which it now behooves every priest to understand, if modern minds are to be influenced toward Christianity."

In an age when the popular conceptions of what constitutes Christianity are as varied as those concerning beauty or socialism, it is good to have a clear definition of terms; and the author states succinctly that what he means by the Christian Religion is "the facts and doctrines contained in the Three Creeds, commonly, though perhaps incorrectly, called the Apostles', the Nicene, and the Athanasian." With this as his ideal of the "life which is life indeed," he proceeds to form a compendium of what are to him nearly all possible arguments for its truth, or at least for its "extreme probability." The book is divided into three parts. The first deals with Natural Religion, the second with the Jewish Religion, and the third with the Christian Religion, the twenty-four chapters championing twenty-four propositions. The character and contents of the book cannot be better indicated than by quoting the titles of some of its chapters and their connections. The discussion of Natural Religion is divided as follows: "1. That the universe had a Creator. 2. That the Creator designed the universe. 3. That therefore the existence of God is extremely probable. 4. That man is a free and responsible being. 5. That God takes an interest in man's welfare. 6. That therefore God might make some revelation to men. 7. That therefore a miraculous revelation is credible." Turning to the Jewish Religion, we find the author setting out to prove that "its account of the creation was divinely revealed, that its origin was attested by miracles, that its history was attested by miracles and by prophecies, and that therefore the Jewish Religion is probably true." As for the Christian Religion, the author believes it to be confirmed by Jewish prophecies as well as by the character of Christ and by Christian history. He is convinced that the four

gospels can be proven by internal and external evidence to be the work of Matthew, Mark, Luke and John, and that therefore the resurrection of Jesus and the other New Testament miracles are probably true. He proceeds to show how the three creeds are deducible from the New Testament, and reaches the conclusion that the truth of the Christian Religion is extremely probable.

After this we are not surprised to find the author waiving the necessity of an incarnation and atonement on other planets, because either they are not inhabited or their inhabitants may not have sinned. He explains Christ's power to become visible or invisible after the resurrection by the fact that man cannot see "all that is to be seen even in nature, e. g., the ultra-violet rays." He discusses Christ's willing sacrifice as an endeavor to stimulate in God "this element of mercy and to soften his heart," and presents interesting comments on the sun's standing silent, i. e. beclouded, rather than still, the "diabolical miracles," and the damnatory clauses in the creeds.

The volume contains both wheat and chaff, and the amounts of these will be variously estimated by various readers. For one who already believes in the author's conception of Christianity and desires to buttress his faith, the volume may prove helpful. To one who does not share that conception, we doubt its power to impart a belief in even the extreme probability of such a creed. In the library of one who is in touch with modern scholarship and who turns with relief from the doctrinal disputes of the schoolmen to the life which is in Jesus, Lt.-Col. Turton's book will be apt to gather dust upon the shelves.

HENRY HALLAM TWEEDY.

The Unexplored Self. By George R. Montgomery, Ph.D. New York. G. P. Putnam's Sons. 1910. $1.25 net.

An interesting volume comes to hand from the pen of Dr. George R. Montgomery, formerly teacher in Carlton and Yale and now Assistant Minister at the Madison Square Presbyterian Church, New York, more familiarly known as Rev. Dr. Parkhurst's church. It is a series of studies on the meaning of life in its relation to God and man and Christianity's satisfactory contribution to the illumination of this dark problem.

He regrets the "savor of sensationalism in the title," which is

"The Unexplored Self." It is very suggestive. But is it not rather an ambitious sub-title to call it "an introduction to Christian doctrine?" The fact that the volume has been prepared primarily with reference to "teachers and students" may justify its use. At the same time the chapters read more like sermons and the homiletic material and illustrations will prove helpful and suggestive to preachers. The writer seeks to use the pragmatic method and begins with individual experience. Thus he considers the themes of Man, God, Christ, Holy Spirit, Atonement, Immortality, *et cetera*. He also discusses the principles of light, truth, faith, doubt and further the church. Several of these studies have an evangelistic note of the modern type and should make an effective appeal to thinking men and women. Over against the theories of man's worthlessness the writer places the Christian ideal of man's great worth as the son of God. Through experience man comes to the conclusion that Jesus is right in recognizing his own sonship and that man has in God a loving Father. The witness of nature to God must include man to give it value, "Christianity even when it recognizes the witness to God in nature, traces the witness back through human experience." And so also man's consciousness of his own great value is the beginning point in the consideration of the doctrines of the atonement, immortality, *et cetera*. A very interesting chapter on "The Living Christ" gives a refreshing interpretation to the Book of Revelation. The chapter on "The Place of the Church" discusses anew the question of the separation of church and state. The closing chapter on "The Men and Women of Tomorrow" should prove a stimulous to teachers to exert a positive Christian influence upon their students, whether in public or private schools.

Isaiah W. Sneath.

Ritschlianism. By John Kenneth Mozley, M.A., London. 1909. James Nisbet & Co. Pp. 274.

The purpose of this valuable essay is to commend Ritschlianism to English readers generally, and to the theologians of the Church of England in particular. It is not alone the thought of Ritschl that is expounded; considerable attention is given to Herrmann and Kaftan as well. The author's attitude is such as would make him as a conservative among liberals, and it is with

Herrmann's founding of religion upon a moral basis that he is in closest sympathy.

In the final chapter, which is devoted to appreciation and criticism, Mr. Mozley explains the Ritschlian anti-intellectualism, not as being due, like that of the Roman Catholic Modernists, to an anxiety to preserve dogma as a transient but necessary symbol, but as being caused by a desire to return to the pure primitive Gospel, and to appreciate its power by its influences over men. The charge that Ritschlians mean to teach the "double truth" theory is denied, but it is admitted that they go too far in the attempt to exclude philosophy from theology. The reaction against mysticism is likewise regarded as having been carried to a hurtful extreme. The emphasis laid upon the personality of God is mentioned with just appreciation, while the doctrine of the "Godhead" of Christ is regarded as defective in that it fails to make use of the category of substance.

American religious thought has not as yet, any more than English thought, appropriated all the elements of value in the important theological movement dealt with in Mr. Mozley's essay, and it is a pleasure to be able to recommend it to readers of the QUARTERLY as being on the whole fairer than Dr. Orr's book, and briefer and somewhat less technical than that of Dr. Garvie.

D. C. MACINTOSH.

The Spirit Christlike. By Charles S. Macfarland, Ph.D. Boston and Chicago. The Pilgrim Press.

We take pleasure in calling the attention of the students and alumni to the recent Easter and Christmas edition of Dr. Macfarland's book. It is now so well known in its three former editions that mention need be made only of its latest attractive binding in lavendar boards with white and gold decorations and gold top; in box, $1.00. The fourth regular edition comes in red and gold with gold top, 75 cents net.

Yale Divinity Quarterly.

HUGH HARTSHORNE, '11, Editor-in-Chief.
ROSMOND M. MacDONALD, '12, Associate Editor.
JEFFERSON W. YOHO, '11, Assistant Editor.
HOLLIS M. BARTLETT, '12, Assistant Editor.

PROFESSOR WILLISTON WALKER, Ph.D., Faculty Advisor.
FREDERICK LYNCH, '97, Alumni Advisor.

EDWARD W. HALE, '12, Business Manager.

SUBSCRIPTION PRICE, 50 CENTS A YEAR, IN ADVANCE.

Otherwise, 75 cents a year. Single copies, 20 cents.

The date upon a subscriber's address, indicates the expiration of his subscription; it is therefore a receipt for payments made. It is considered sufficient notice that the subscription has expired. Watch it, in order to make renewals at the advance rate. It will be assumed that a continuation is desired unless notice to the contrary is received. But in accordance with postal regulations a delinquent subscriber cannot be carried longer than six months after expiration of his subscription. *Please notify us immediately of all changes of residence.* Address *all* communications to the Yale Divinity Quarterly, BOX 917, YALE STATION, NEW HAVEN, CONN.

The annual change of editors is of more concern to them than to the subscribers. Yet we should be ungrateful if we did not claim the attention of the alumni and students long enough to thank them most heartily for their support of our efforts; and to ask earnestly that they redouble their loyalty in transferring it to the new Board. Beginning with the next number the staff will be as follows: Editor-in-Chief, R. M. MacDonald, '12; Associate Editor, F. C. Stifler, '13; Assistant Editors, H. M. Bartlett, '12, and D. S. Robinson, '12; Business Manager, E. W. Hale, '12. To these men we confidently leave the responsibility of making the Quarterly, so far as possible, an efficient mediator between the school life and the alumni.

We eagerly look forward to the time when the Divinity School can be adequately represented by an official periodical with a more permanent staff of editors, and a sufficient financial backing to warrant the complete emancipation of the magazine from its present limitations. And there would still be room for a student publication of smaller dimensions and far more frequent appearance, to deal with the passing events of the school life.

But so long as the paper continues on its present basis, it must have the material support of its subscribers in three ways: 1. Pay your subscriptions. 2. Read the advertisements and deal with the advertisers

when possible, always mentioning the QUARTERLY. 3. Watch for the manager's advertisements of "trade ads" and of goods taken in payment for advertisements, which he will dispose of at a discount of ten to twenty-five per cent. Such notices appear frequently, also, on the bulletin board and can be used by the students especially.

SCHOOL NOTES.

THE SOCIAL LIFE.

Stunt Night. On the evening of February Tenth a new social event was added to the school calendar. The Juniors produced the idea, and it met with the hearty support of the whole school. Tremendous enthusiasm went into the preparation of the program, so that for a week one could hardly enter a man's room without running into some kind of a "rehearsal." Thirty-nine students participated in the many and varied "stunts." Neither the co-eds nor the faculty escaped the rapid fire of jokes which kept the generous and appreciative audience in continual merriment. About one hundred and thirty people were present at the entertainment and enjoyed the informal hour which followed it.

The Banquet. The increased interest of the students in our corporate life manifested itself also in the large attendance at the Thirteenth Annual Banquet, held on the night of Washington's Birthday in the upper room of the Dining Club. The good cheer of the evening culminated in the spicy and vigorous speeches which all reflected the good nature and wit of the Toastmaster, Professor Bailey. The toasts followed a military *motif,* which gave the title of "Bivouac" to the occasion. H. C. Armstrong spoke on The Enemy; M. L. Pontius, on Our Forces. Professor Tweedy's theme was Ammunition. E. W. K. Mould dealt with Skirmishing, and C. R. Williams with Discipline. Professor Curtis then closed the list with the toast on The Cause. The school was honored in having Ex-President Dwight present. He spoke of his long connection with the Divinity School and of his continued sympathy with its interests. The evening ended with the usual singing of "Bright College Years."

The Seniors continued their custom of informal evenings by bringing their guests to the Lowell Mason Room on Friday, the third of February. The time was passed in simple games, conversation and general story telling around the open fire.

The Middlers gathered for a more pretentious affair on Thursday, March 9, when they held their second Class Banquet in Dwight Hall.

PRIZES AND HONORS.

The faculty have offered the following additional prizes for efficiency in public speaking:

Two Senior Sermonic Prizes of $30 and $20 each for excellence in the composition and delivery of sermons. Six contestants are to be appointed by the Class in conjunction with Professors Tweedy and Lewis. The contest is to take place directly before or after the Easter holidays.

A prize of $30 to any student who wins a place on the University Debating Team against Harvard or Princeton.

A prize of $45 to the Yale Divinity School team which wins in the finals of the Interdepartment Debates.

Prizes of $30 and $20 to winning teams of two each in the two debates held on the last two Rhetoricals.

F. L. Hall, E. W. K. Mould and M. R. Plumb were appointed to represent the school at the preliminary trials for the University Debating Team.

For the first term of this year the scholarships have been awarded as follows:

Fogg Scholarships: 1911, Hugh Hartshorne; 1913, S. K. Tompkins, 1913, E. W. K. Mould.

Allis Scholarships: 1911, V. O. Vogt, A. W. Gidart, H. C. Armstrong, C. S. Ball; 1912, W. B. Kline, D. S. Robinson; 1913, Bryant Wilson, F. C. Stifler.

The Day Fellowship, given this year for the first time, has been awarded to Hugh Hartshorne, and the Dwight Fellowship to A. W. Gidart.

It is appropriate to announce under this heading the engagement of Paul L. Kirby, '11, to Miss Iniz H. Barclay, of Brooklyn, N. Y.

THE CLUBS.

On January 13, Professor Tweedy gave an Historical Sketch of the Idea of The Devil, before the George B. Stevens Theological Club. Dr. W. M. Urban of Trinity College read a paper on March 10 on The Religion of a Psychologist.

The Semitic and Biblical Club was addressed by Professor Torrey on January 18. His subject was Recent Theories regarding the Epistle to the Hebrews. On February 1, Miss Elizabeth S. Colton read a paper on Omar Khayyam and Other Persian Poets.

The two clubs met together on February 17 to listen to a paper by Professor Bacon on Recent Denials of the Historicity of Jesus. This discussion was continued at a similar meeting on March 2, when Professors Porter and Macintosh dealt with the Bearing of Gospel Criticism on the Place of Christ in the Christian Religion.

CHAPEL TALKS.

An address was given in Marquand Chapel on February 20, by the Rev. Gilbert Reid, D.D., Director of the International Institute of China, in which he described the character of the missionary work that is being carried on among the higher classes in China. He pointed out the many

and great opportunities for missionary service in other than strictly evangelistic lines of work. The general aims of the Institute were briefly outlined as being, (1) the promotion of friendly relations between Chinese and foreigners; (2) the establishment of harmony between Christians and non-Christians; (3) the advancement of the cause of righteousness and reform; (4) the attainment of the coöperation of those who are in places of power and authority; (5) the advancement of China and the welfare of the Chinese people.

Rev. C. C. Merrill spoke in Marquand Chapel on February 23, in the interest of the "Apportionment Plan," which has been adopted by the Congregational Church for the raising of its benevolences. It is proposed to raise by this means two million dollars, fifty-seven per cent of this going to the support of the Home and forty-three per cent to that of the Foreign work. He pointed out a number of instances where the efficiency and scope of the work being done might be more than doubled by only a slight increase in the amount of subscriptions.

On February 27, Rev. Charles Harbutt, Secretary of the Maine Missionary Society, spoke at the Chapel exercises on the problems of the rural communities. These are being examined and discussed at a yearly meeting of representatives from the denominations of the state. The present plan is to assign each country community to a single organization which will then be responsible for carrying out the inter-denominational scheme of the local federation of churches.

ALUMNI NOTES.

ACCEPTED CALLS.

1875—Rev. Hibbard A. Tucker, Pierce City, Mo., to Fort Scott, Kans.

1885—Rev. Charles L. Kloss, Philadelphia, Pa., to Webster Groves, Mo., where he has already held a pastorate in former years.

1885—Rev. Harry C. McKnight, Coventry, Conn., to Chaplin, Conn.

1896—Rev. William M. Weeks, Bangor, Me., to Shullsburg, Wis.

1900—Rev. Joseph B. Lyman, Pittsfield, N. H., to University Church, Orono, Me.

1900—Rev. George F. Abel, to Seymour, Conn.

1902—Rev. Carl Stackman, Cheshire, Conn., to Steubenville, Ohio.

1903—Rev. Gurdon F. Bailey, Westbrook, Conn., to Collinsville, Conn.

1904—Rev. Robert E. Brown, Pilgrim Congregational, New Haven, Conn., to associate pastorate, Second Congregational, Waterbury, Conn.

1906—Rev. Robert S. Smith, Montclair, N. J., to Poughkeepsie, N. Y.

1909—Rev. Alfred W. Budd, Barrington, R. I., to North Brookfield, Mass.

ORDINATIONS.

1910—Rev. S. E. Dunham, Buckingham, Conn. Sermon by Rev. Sherrod Soule.

Ex-1911—Rev. V. E. Marriott, Kennewick, Wash. Sermon by Rev. R. C. Brooks.

INSTALLATIONS.

1903—Rev. Henry F. Smith, Second Congregational, Beverly, Mass., on December 7. Sermon by Rev. D. S. Clark.

1906—Rev. Albert E. Roraback, Brooklyn, N. Y., on November 29. Sermon by Rev. O. E. Maurer.

1909—Rev. W. Irving Maurer, Plymouth Congregational, Utica, N. Y., on November 16. Sermon by Rev. O. E. Maurer.

BIRTHS.

1903—To Rev. and Mrs. S. H. Buell, Grand Island, Neb., September 2, 1910, a son, Carleton Eugene.

1903—To Rev. and Mrs. C. S. Bodwell, Danvers, Mass., November 3, 1910, a son.

1903—To Rev. and Mrs. J. E. Rees, New Britain, Conn., August 21, 1910, a son, James Howard.

1906—To Rev. and Mrs. Oscar E. Maurer, New Haven, Conn., January 29, 1911, a son, Oscar Edward, Jr.

DEATHS.

1864—Rev. William H. Rice died on January 10 at Bethlehem, Pa. Mr. Rice was for many years prominent in the G. A. R., in various historical societies and in the Moravian Church.

1872—Mrs. Jennie Southworth Welles, wife of Rev. Thomas C. Welles, died on February 1 at Eddington, Pa.

GENERAL.

1884—Rev. Charles H. Dickinson has removed from Middlebury, Vt., and is now living at 48 Pickney Street, Boston, Mass.

1890—Rev. and Mrs. Edward M. Chapman and daughter are spending the winter in California.

1903—Rev. Herbert A. Barton was instrumental in securing the funds to support twenty-two missionary workers last year in China, Korea, India, Africa and the New Hebrides.

1903—Rev. and Mrs. Merlin W. Ennis, missionaries at Sacikela, West Africa, conducted two schools during the greater part of last year. They have now under consideration plans for a training-school for Christian workers. Mr. Ennis has already organized a church and has a large class of believers in training for membership.

1903—Rev. George H. Brown, Charleston, Ill., received a call to Covington, Ky., but was prevailed upon by his parishioners to remain at Charleston. This is Mr. Brown's sixth year in that field.

1903—Rev. and Mrs. J. L. Hopwood and son, Lloyd, of Kamehameha, Hawaii, spent the latter part of last year visiting in California and the East. They returned to Kamehameha in January of this year.

1904—Rev. Judson L. Cross' present address is 6 Linden Street, Schenectady, N. Y.

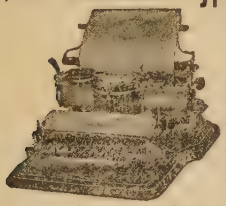
1910—Rev. Robert E. Chandler, Dwight Fellow, who has been studying at Berlin, Germany, is to leave Berlin on or about March 4 for a visit to his parents at Madura, India. Mr. and Mrs. Chandler will stop, en route, in Switzerland and Italy. After about three months in India they will proceed to China, where they will take up missionary work.

NOTICE TO SUBSCRIBERS.

The management will be glad to pay the regular price of twenty cents a copy for a limited nnmber of the following back issues of the QUARTERLY: Vol. I, No 1; Vol. II, Nos. 2 and 3. If the Alumni have any of these which they do not care to keep it will be doing us a favor to drop us a line to that effect.

THE MANAGER.

$95 Hammond Typewriter $35



Readers of the YALE DIVINITY QUARTERLY are given an opportunity to buy the above bargain because we want to introduce our goods in new localities. Only 20 Hammond Typewriters at this low price. We want live agents everywhere. Send us an order for one of these beautiful machines and sell it to any business man in your locality for $70. We guarantee every machine sold. Write for special list giving agents' prices on all makes of writing machines.

STANDARD TYPEWRITER EXCHANGE
23 Park Row, New York City

C. G. WHAPLES & CO.,

PRINTERS

86-90 Crown Street.

We print The Yale Divinity Quarterly.

Please mention the QUARTERLY when answering our advertisements.

THE YALE CO-OP CORPORATION

Successor to the

YALE DIVINITY BOOK ROOM.

Our system of sending off Special Orders

Every evening is a valuable feature for Theological Students. There is

No unnecessary delay in procuring Books

SPECIAL CONCESSIONS ON CO-OPERATIVE MEMBERSHIP.

Correspondence from Graduates solicited.

Established 1852.

I. KLEINER & SON,

Tailors,

1008 CHAPEL STREET,

NEW HAVEN, CONN.

SUIT PRESSING, CLEANING AND DYEING.

REPAIRING A SPECIALTY,

Commutation Tickets $1.00. Contracts per Month.

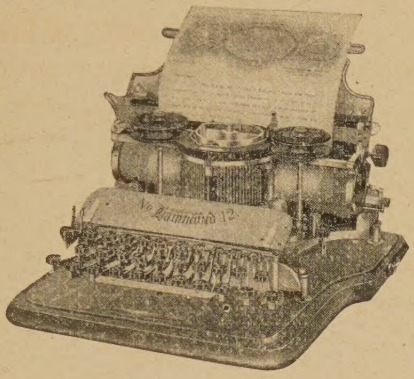
A. E. ROSENBERG,

1123 CHAPEL STREET.

Please mention the QUARTERLY when answering our advertisements.

OUR LATEST ACHIEVEMENT

THE NEW MODEL



NO. 12 VISIBLE

EVERY CHARACTER IN SIGHT ALL THE TIME.

This instrument has all the very latest labor-saving devices, including polychrome ribbon attachment, automatic line lock and billing device, interchangeable type, and is

THE ONLY POLYGLOT.

Thirty-five languages can be written on the same machine

A SPECIAL PRICE TO CLERGYMEN.

The Hammond Typewriter Company

113 Church St., Corner Chapel

New Haven, Conn.

Weis OFFICE . . FURNITURE

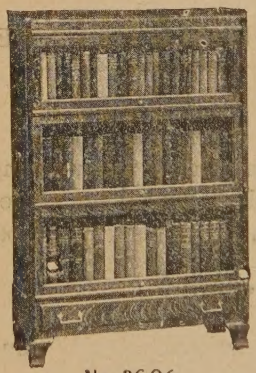
is built for practical use. We sell Filing Cabinets and Flat Top Office Desks equipped with the purchasers' choice of NINE styles of filing drawers for every practical filing purpose.

All solid Oak, Roller Bearing. Dust Proof files, fitted with Lever Locking Follow Blocks and Oxidized label holders and drawer pulls. No. 421 capacity 20,000 letters, 52 inches high, is an example of the excellent values we offer— Delivered **$13.25**

No. 421
Patent Applied For

Weis SECTIONAL BOOK CASE
FOR OFFICE AND HOME

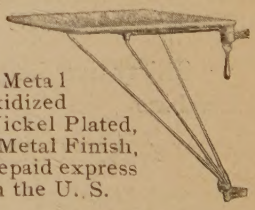
are built to last. Steel reinforced book shelf. Patented Door Guide and Dust Shield make Weis Cases rigid and dust proof, doors operate without friction or binding. Ask for Catalog "B" showing Sectional Bookcases in Standard and Mission Style.



No. 2006
Quartered Oak, any finish
$17.20
Delivered

Weis Swinging Attachable Desk Stand
(Pat. App. For)

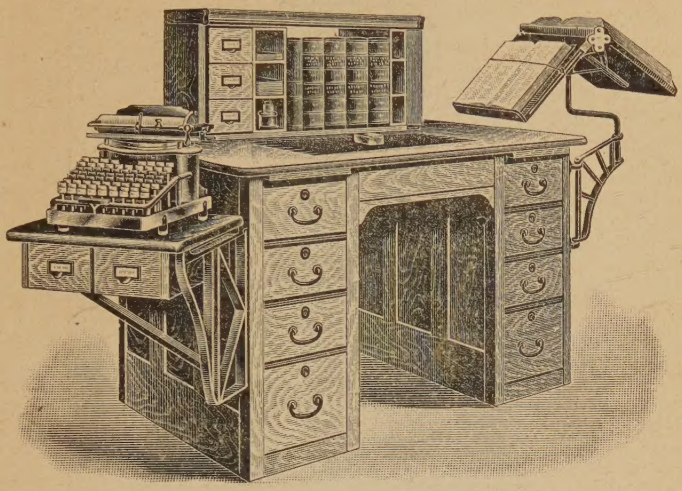
Easily attached to either side of any style Desk. For Typewriter, Card Index, Adding Machine or Reference Books. Equipped with locking device which holds the stand WHERE YOU WANT IT.



Top, Golden Oak or Birch Mahogany, Metal parts, Oxidized Copper or Nickel Plated, $4.00; Gun Metal Finish, $3.50, by prepaid express anywhere in the U. S.

WE PREPAY FREIGHT.—At the above prices we deliver our goods to any railway station East of Montana, Wyoming, Colorado, Oklahoma, and Texas. In and West of these States add 15 per cent. Write today for complete Catalog "C" of time and money saving office helps. It is free.

The Weis MANUFACTURING CO.
163 Union St., MONROE, MICH.



The Ideal Desk Extension Co.

are specialists in the line of study furniture. They have one man who has devoted years to this work and visited hundreds of Studies. He believes Studies should not be furnished with the same goods as a Business Office, because the work and needs are different, but that the Literary Worker should have all of the labor saving devices used in an office.

Our goods are made for the man who does his own work and wants everything as far as possible under the reach of his hand.

The attachments for Typewriter and Dictionaries as illustrated show something of the nature of our goods. They may be applied to your desk or table.

We manufacture a Filing Desk especially designed for Clergymen, also Vertical Files, Sectional Book Cases, and everything that goes into a Study. Unlike other specialists our prices are lower than you will have to pay others for inferior goods.

Write us before you furnish your Study if you wish the greatest conveniences for the least outlay. Our prices are such that we are sending our goods all over our own country and into foreign lands. If in want of anything for the Study address

IDEAL DESK EXTENSION CO.'

191 TURNER ST., - AUBURN, ME.

MONARCH LIGHT TOUCH

Conserves the operator's energy—leaves a balance at the day's end. MONARCH all-day speed results in increased production, decreased cost of typewritten work, per folio, with "NO THREE O'CLOCK FATIGUE." A MONARCH equipment means economy. Let us give you a demonstration of MONARCH LIGHT TOUCH and other MONARCH advancements.

WRITE FOR ILLUSTRATED DESCRIPTIVE CATALOGUE

THE MONARCH TYPEWRITER COMPANY

300 Broadway, New York

Room 32, No. 116 Church St., New Haven, Connecticut

Branches and Dealers throughout the World